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given, and possibly transcended it in a way as rash as the first inference of the naïve spectator beholding the march of the stars, who jumps to the conclusion, almost forced on him by his senses themselves, that obviously he is the center around which the universe revolves. Mr. Russell seems to forget that what is near to the indubitable may be exceedingly dubious.

It is more desirable that we start with assuming the common world, and explain, for instance, the appearance of the inkstand, as due, one factor in it to one set of causes, another factor in it to another set of causes. We thus build up the given datum, and not the world. We arrive at the given at the end of our thought-process, and do not begin with it. Of course, as always happens when we start with what are in the order of knowledge hypotheses no one given datum can ever be a complete verification of our theory. But what we, in the order of knowledge, are feeling after by hypotheses, is, in the order of nature, not hypothesis nor knowledge, but the common world itself. And we may fairly assume that science brings us into the closest contact we have with that world. And so we feel justified in taking the inkstand as it is *thought of* by science, not as being more nor less real than any of the ways it appears to the senses, but as being more properly the suitable center and starting-point, the key-position, from which to grasp the structure of that system which we call "one thing." We feel justified in starting this with the common-world. Why? Because it is more probable, from the standpoint of any really sound logic, that a common-world exists, and that the other minds are thinking therein, than it is that I saw a blue inkstand half a minute ago, or see one ten feet away from me now,—and Mr. Russell in his heart of hearts knows that this is so.

H. T. COSTELLO.

COLUMBIA UNIVERSITY.

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## JOURNALS AND NEW BOOKS

REVUE DE MÉTAPHYSIQUE ET DE MORALE. July-August, 1919. *Correspondance inédite de A. Spir. Lettres à A. Penjon* (pp. 425-441): A. SPIR.—These letters contain comments explanatory of certain points in Spir's idealistic metaphysics. The ideality of time, the status of the finite self, and the relation of the Absolute to our knowledge are among the topics discussed. *L'idée du néant et le problème de l'origine radicale dans le néoplatonisme grec* (pp. 443-475): E. BREHIER.—The "negative theology" of Neo-Platonism is significant not only because of its discovery that Reality is ultimately indescribable, but also as an attempt to deal with the

problem of ultimate origin. In attacking this problem the Greek neo-platonists distinguish between two kinds of non-being; a non-being which implies simply negative predication, and a non-being which is freed from all limitation by reason of its complete indeterminism, and may be considered superior to and the source of all being. The neo-platonic doctrines concerning *οὐτ' ἓν* are considered as an attempt to describe this second kind of non-being. The views of Plotinus, Proclus, and Damascius are discussed. *L'attitude religieuse de Jésuites et le sources du pari de Pascal* (pp. 447-516) *A suivre.*: L. BLANCHET.—With a view to effective proselytizing the Jesuits tried to adjust their religious position to the spirit of Humanism and Renaissance science. Pascal, as a thorough Jansenist mystic, opposed their concessions to rationalism in theology and to naturalism in ethics. But Pascal's famous pragmatic argument for belief is of Jesuit origin, and is to be found in the work of Père Sirmond, *Immortalité de L'Ame*. This apparent paradox is a subject of discussion in the next issue of the Revue, where this article is completed. *Notes et Discussions. À propos de la Démonstration Géométrique. Réponse à M. Goblot* (pp. 517-521): L. ROUGIER.—L. Rougier criticizes M. Goblot for "geometrical empiricism," since he makes geometrical demonstration depend upon spatial intuition in the examination of concrete figures. *A propos du Fondement de L'Induction* (pp. 523-527): S. GINZBERG.—The principle of the uniformity of nature is the basis for inductive method. Royce's doctrine of induction based on "a fair sampling of instances" is seen to imply this principle. *Questions Pratiques. Réflexions sur le Droit de la Paix et la Société des Nations* (pp. 529-568): R. HUBERT.—An attempt made in the closing months of the war to set forth the essential conditions of a permanent peace. Such a peace must be based upon "right" or justice, which means respecting individual and collective personalities. With this premise in mind the questions of territorial claims, reparation, and a "society of nations" are considered. The latter is essential to secure international justice.

Taussig, F. W. *Free Trade, the Tariff and Reciprocity*. New York: The Macmillan Co. 1920. Pp. ix + 219.

Trotter, W. *The Instincts of the Herd in Peace and War* (Revised and enlarged). New York: The Macmillan Co. 1920. Pp. 264.

Turner, J. E. *An Examination of William James's Philosophy: A Critical Essay for the General Reader*. Oxford: B. H. Blackwell. 1919. Pp. vii + 76. 4s. 6d.

Woodburne, Angus Stewart. *The Relation between Religion and Science: A Biological Approach*. Chicago: University of Chicago Press. 1920. Pp. 103. \$.75 net.

Ziehen, Th. Lehrbuch der Logik, auf positivistischer Grundlage mit Berücksichtigung der Geschichte der Logik. Bonn: A. Marcus & E. Webers Verlag. 1920. Pp. 866. Br. M. 47.50. Geb. in Ganzleinen M. 55.50; Halbfranz M. 59.50.

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## NOTES AND NEWS

THE following is the preliminary announcement of the plans for this year's meeting of the Western Philosophical Association:

The next annual meeting will be held at the University of Wisconsin, Madison, Wis., on Friday and Saturday, April 16-17, 1920.

The afternoon session of Friday will be devoted to a consideration of the question, "What May Philosophy Contribute to the Further Development of the Social Sciences?" Members are urged to present papers on this topic and to cooperate toward securing a fruitful and pointed discussion of it.

One session will be set aside for papers on logical and epistemological issues; another will provide for papers on any other philosophical subjects which members may desire to discuss.

Arrangements are under way for a luncheon on Saturday, to be followed by an informal meeting at which, without prearranged programme, members may bring forward for general discussion any matters of common interest.

The prospects as regards attendance are unusually gratifying and, in connection with inquiries that have come regarding the meeting, five papers have already been offered. Those wishing to present papers are therefore requested to communicate the titles to the Secretary at the earliest possible date. It is of importance that our time limit of twenty minutes be carefully observed. Abstracts of all papers should be in the hands of the Secretary not later than April 1st.

EDWARD L. SCHAUB,  
*Secretary-Treasurer.*

EVANSTON, ILL.,  
February 23, 1920

A MEETING of the Aristotelian Society was held on January 19th, Professor Wildon Carr, vice-president, in the chair. Professor J. A. Smith read a paper on "The Philosophy of Giovanni Gentile," which began with a general characterization of the remarkable re-birth of idealistic philosophy in Southern Italy. That philosophy, as exemplified in the systems of Croce and Gentile, builds up the foundation